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derful results obtained with the inductive coil of Ruhmkorff and Ritchie, all find their proper place in the present treatise. Professor Silliman states in his Preface that the first half of the book has been entirely rewritten, and the whole volume has been certainly very greatly improved in several important particulars. We think that the classification adopted in this edition is a great improvement on that of the first, and we are also glad to see that problems have been added at the ends of the chapters. We believe that the solution of problems is the best mode of impressing the principles of any of the physical sciences on the mind, and we hope that this method, so universally used in the higher institutions of learning, both of England and the Continent, will soon be generally adopted in this country. A student cannot well solve all the problems given in this treatise without understanding the principles involved, and the author has added to the work a large number of useful tables, which will not only aid the learner in solving the problems, but which will also be found valuable in many questions of practical science.

25. — *An Inquiry into the Nature, Foundation, and Extent of Moral Obligation, involving the Nature of Duty, of Holiness, and of Sin. Being an Introduction to the Study of Moral Science in all its Branches, including the Legal, Theological, and Governmental.* By DAVID METCALF. Boston: Crosby, Nichols, Lee, & Co. 1860. 12mo. pp. 487.

THE object of this treatise is to prove and illustrate the identity of virtue with what the author terms "benevolent utility," or, still better, "benevolent rectitude." His system is to be distinguished on the one hand from that by which, not the purpose, but the tendency of an action determines its moral character, and on the other from that by which virtue is made identical with benevolent feeling, rather than with benevolent principle. He maintains that the promotion of happiness is God's purpose in the creation, and he regards holiness as but another name for the conditions of high, diffusive, and enduring happiness. Whatever dispositions and acts tend to increase the aggregate and to prolong the duration of happiness are holy, because they are in harmony with the mind and in furtherance of the will of God. The adaptation of any state of mind or mode of conduct to produce, extend, or prolong happiness attaches to it the character of right, endows it with the sanctity of duty, and commends it to the natural conscience as an obligation. Right and wrong are therefore inherent qualities, not created by the statute-law of revelation, but of necessity appertaining to

the relations of beings and objects to one another and to their Creator, and revealed by God in order to arouse men's heed to those moral distinctions, which would have been none the less valid had they been left in obscurity or trusted to the vague conjectures of naturalism. Mr. Metcalf has shown himself in this volume a sound and able reasoner. His style may perhaps lack euphony and grace; but it has what, on such a subject, — nay, on any subject, — is much better, explicitness and directness. There is not a single instance in which he employs verbiage to conceal a difficulty which he cannot surmount. We doubt whether there is a sentence hard to be understood in the whole volume.

26. — *German Popular Tales and Household Stories.* Collected by the Brothers GRIMM. Newly Translated. With Illustrations by Edward H. Wehnert. First and Second Series. Boston: Crosby, Nichols, Lee, & Co. 1861. 12mo. pp. 456, 430.

OF wild and weird stories, such as take hold with intense strength on the imagination of children, and have an indescribable charm for such as have outgrown other childish things, the collection of the Brothers Grimm is probably the richest extant. The new and excellent translation now before us is published in such a style as to render it an attractive book for the holidays; and we are sure that, within the range of holiday presents, there can be hardly any that would call forth heartier or more enduring gratitude from an intelligent boy or girl.

27. — *The King of the Mountains.* From the French of EDMOND ABOUT. By MARY L. BOOTH. With an Introduction by EPES SARGENT. Boston: J. E. Tilton & Co. 1861.

THE writings of M. About have been several times noticed in the North American Review. He is an author of that peculiar genius which always secures a certain kind of popularity. Readers who ask only to be amused will find what they want in his pages, in the greatest abundance. His wit is keen and brilliant; his satire unrelenting as it is unscrupulous; his style clear, pungent, at times graphic, always attractive. Having said this, we have exhausted the merits of Edmond About. He pays no regard to truth, and has not the remotest conception of justice or honor. When he advocates the cause of right, it is by accident or whim; and he always spoils the effect of such advocacy by some monstrous invention, some portentous falsehood, that takes